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A
S E R M O N

P R E A C H E D

Before the Hon^{ble} Society of
L I N C O L N S - I N N E ,

Upon the 26th of July, 1685,

Being the Thanksgiving -- Day for His
Majesty's Victory over the Rebels.

By JOHN GOODRICK, M. A. Chaplain to
that Honourable Society, and to the Right Re-
verend the Lord Bishop of Norwich.

IMPRIMATUR.

*C. Alston R. P. D. Hen. Episc.
Lond. à Sac. Domesticis.*

L O N D O N,

Printed by J. D. and to be sold by Israel Harrison at Lincolns-
Inns Gate in Chancery-Lane, MDCLXXXV.

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C. Alston R. P. D. Hen. Episc.
Printed & Sold by the Author.

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Printed by J. D. and to be sold by the Author at Lincoln-
Inn Gate in Chancery Lane. M D C C L X X V.

The Epistle Dedicatory.
To the Worshipful

The Masters of the BENCH.

AND

The rest of the Members of the Honorable
Society of LINCOLNS-INNE.

SIRS,

I was your pious and devout Recognition
of the Divine Favour in giving Victory
to our King, and an utter Overthrow to
those that rose up against him, which
gave occasion to this Sermon. And it being
preached by your Command, and by the repeated
Sollicitations of some (who had a just Power
over me) being desired to print it, I resolved
upon the Publication of it. Now though I am
not ignorant how things of this nature will be

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treated

The Epistle Dedicatory.

treated by a malevolent and Censorious Age; yet under Your Patronage (I hope) it may light of such a Construction, as my Sincerity then design'd it. Of Right the Dedication belongs to You; from whom I have received an ample Encouragement for many years of my Pains and Attendance. But further, that I may give a Testimony to the World of the sense I have of that great Obligation that lies upon me, to let all Men know the Respects you have constantly shewn to such as have had the Honour to serve You in the Ministry; May Religion, Loyalty, and the Study of the Law always flourish among You, is the sincere Prayer of

SIRS,

Your obliged Servant,

and Chaplain,

J. Goodrick.

PSAL. xlv. 10, 11.

Be still, and know that I am God : I will be exalted among the Heathen, I will be exalted in the Earth. The Lord of Hosts is with us, the God of Jacob is our refuge.

THis Day being appointed by his Majesty for a solemn Thanksgiving to Almighty God, for deliverance from intestine Wars and an unnatural Rebellion; I shall not bend my Discourse to a bitter Invective, or Satyrical Harangue, either against the Wickedness of the Persons, that were disturbers of our Peace; or awaken your Fears, by setting forth the Miseries and woful Calamities of a Civil War. The effects of one above forty years since are still felt among
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us, consisting in the contempt of God, and Religion ; in the practice of the highest Immoralities, Injustice, and Debauchery ; and in a great, if not a total disregard of our Superiours and Governours, whether Civil or Ecclesiastical. And when we know that these are the necessary consequences of Pride and Ambition, of Rebellion and intestine Wars ; methinks, no Man endued with Reason, enobled by Blood, courted by Greatness, lov'd by many, and envied by few, should be so fond of that black Tragedy, as not only to bear a principal part in it himself, but also to assign others what share they should have in it, to the scandal of Religion, the shedding of innocent Blood, and to the utter undoing of themselves.

This Subject I shall leave to others, whose keener Wits, assisted by some necessary Qualifications, are more able to decipher this so abhorr'd a Villany.

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That which I shall do at this present time, shall be to improve this Blessing of Restored-Peace, into expressions of Thankfulness to the Divine Goodness for this Deliverance ; and to shew what is our Duty consequent upon it. That whoever may be the Instruments, yet it is God's Prerogative to make Peace and War. For, *he maketh Wars to cease unto the end of the Earth; he breaketh the Bow, and cutteth the Spear in sunder, he burneth the Chariot in the fire.* ver. 9. of this Psalm. Wherefore it is our Duty, not to repine and murmur with *at* God's dealings with Men in this case, but to lay our hands upon our mouths, to be still and quiet under his Dispensations. To trust and depend upon him, for he is God: And notwithstanding the Imperious Resolves of Men, He will be exalted in the Earth. And this is the comfort of all good Men, that the Lord of Hosts is their
B 2 God,

God, and Refuge; so the Psalmist in the words I have now read. *Be still, and know that I am God, &c.*

This Psalm, whether of *David*, or some other person, is a large profession of trust in, and dependance upon God, in all times and conditions of Life: *God is our refuge and strength, a very present help in trouble, v. 1.* And it seems to be composed in the time of that profound Peace and Tranquillity, which *David* enjoyed when he had wholly vanquished and subdued all Intestine Broils and Foreign Enemies. And altho some Jewish Writers would make it to be occasioned by that Deliverance of *Jerusalem* from the Assyrians by the Angel in *Hezekiah's* time, recorded in 2 *King*. ch. 19. yet seeing nothing of this is mentioned either in the title of the Psalm, or in the subject matter of it, I rather think it to refer (as I before hinted) to that Peace which *David* had when he was fully settled
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in his Kingdom. As you may read 2 Sam. 8. 13, 14, 15. *And David gat him a Name, when he returned from smiting of the Syrians in the Valley of Salt. And he put Garisons in Edom; and God prospered David whithersoever he went. And David reigned over all Israel: And David executed Judgment and Justice unto all his People.* And further, it appears from the contexture of the Psalm, that there was a strong Conspiracy against him, many potent and most cruel Enemies, resolvedly bent for his destruction: (For he compares their Tumults and Combinations to Mountains, and the raging of the Sea; intimating their strength and malice, v. 3, 6.) yet notwithstanding all this, he placing his trust and confidence in God, was not at all terrified or disheartned: being well assured that upon the performance of his duty, by daily and constant Prayer, he should meet with that success, which he could well hope for.

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or desire. Wherefore he summons all good Men, duly to weigh and consider of the Goodness, Power, and Providence of God in these matters: Of his Justice to all wicked and rebellious Sinners: of his Power in governing of the World, and disposing of Events according to his Pleasure: and, lastly, his Mercy and Goodness to all good Men, that have a full trust and affiance in him, from ver. 8. to the end: *Come, behold the Works of the Lord; what desolations he hath made in the Earth; he maketh Wars to cease unto the end of the Earth, &c. Be still then, and know that I am God, &c.*

In speaking to which words, I shall do these five things:

1. Consider the Power and Providence of God, in ordering the Events of War and Peace.

2. I shall endeavour to shew the necessary consequence of acquiescing in these his deal-

dealings without murmuring or repining ;
Be still, and know that I am God.

3. What reason we have to trust God
 in the ordering these Events.

4. The comfort & encouragement good
 Men have to depend upon God at all times,
 he is with them, and is their refuge.

5. Draw some Inferences from the whole
 pertinent to this solemn Occasion.

I begin with the first of these. To con-
 sider the Power and Providence of God, in
 ordering the Events of War and Peace.
 For the Psalmist here speaks of his Enemies
 combined together with rage and malice for
 his destruction; and also of his deliverance
 from their designed Mischief. Wherefore
 upon this experience of God's Power and
 Goodness, he in a solemn manner summons
 all good Men to come and behold, i. e. se-
 riously to consider God's Providence in
 these matters; sometimes causing Desolati-
 ons;

ons ; and at other times making Peace and Tranquillity in the Earth. And this appears true both from the Person, the Author of these Events, and the nature of the thing.

First, from the Author of these Events :

Know that I am God. As he is the Creator, so he is the Governour of the World ; and nothing happens in the course of things, but what is ordered by his over-ruling Power. The most minute things here below are directed by his alwise Providence : how much more the great and weightier Affairs of Kingdoms and Nations ? His Power is visibly seen in the Mutations and Changes in inanimate Beings and sublunary Bodies : and the whole course of Heaven and Earth are manag'd by his Governance : But more especially this is apparent in the rise and fall of Kingdoms and Nations. For he pulleth down one, and setteth up another : He scattereth the People that delight in War :

And

And when he speaketh Peace, who can give Trouble? I will not spend time to cite Instances of this nature, recorded at large by the *Greek* and *Latin* Historians, The many Alterations in the Jewish State, their Success and Victory, their Decay and Overthrow are remarkable proofs of the point in hand. Whilst they were obedient to the Law and Commands of God, who was their Supream Governour, with what few Numbers, and almost incredible Success did they overturn and conquer mighty Nations and People, strong as the *Anakims*: and all this, as *Moses* tells them, not by their might and strength, but by the Power of God: But when they fell back from his Service, they were oppressed by their Neighbour Nations, carried captive into strange Countries, their Land made miserably desolate by *Nebuchadnezzar*, God's Scourge; And in tract of time abandoned to all the Infelicities that

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Omnipotent Power was pleased to threaten and inflict upon them. So true is that which is spoken by *Daniel* concerning the same *Nebuchadnezzar* in this very case, God doth according to his Will in the Army of Heaven, and among the Inhabitants of the Earth: and none can stay his Hand, or say unto him, What dost thou? *Dan. 4. 35.* But we have a remarkable Instance of this matter of fact nearer home; For we cannot but remember the best of Kings, once the Darling of his People, the delight of their eyes, and the breath of their nostrils; supported by his own Power, possess'd of the whole Strength of the Nation, and wanting nothing either of Goodness or Grandeur to make him beloved at home, and feared abroad: yet after all this, by the malice of wicked and turbulent Men, given to change, by popular Pretences, by sly and false Insinuations, made the Enemy of his Country,

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the Mark to be shot at, the Betrayer of his Peoples Liberties, the Patron of Immorality, and the Subverter of Religion : By which he was hunted (like *David*) as a Partridge on the Mountains ; by Rebellious Arms devested of his *Power*, seiz'd, imprison'd ; under the formality of Justice, illegally tried for those very crimes, which they themselves were guilty of ; and at last fell a Sacrifice to that accursed Faction, bringing the foulest stain upon our most Holy Religion, the Honour of the English Nation, and the highest Guilt and Desolation, that can be mentioned in any Story. On the other hand ; when God had permitted these sons of Belial to tire and weary themselves with their Iniquities, He by his Almighty Providence turn'd all into a profound Peace ; and without Bloodshed, restored our late dread Sovereign, and this our now gracious King, to their Rights, together with

our Religion and Liberties. *En! Digitus Dei.* This is none other but God's doing, and it is marvellous in our eyes; As the *Psalmist* expresses it in the like case, *Psalms* 118. 23.

2. The nature of the thing requires that God should order these Events. For, being infinitely wise, he knows how to direct all Affairs and Actions to their best and noblest ends; what is most for his Glory, the Benefit and Welfare of Mankind; *When the Race is not to the Swift, nor the Battel to the Strong: When time and chance happen to all men, i. e.* that Events are contrary to their Causes, and these sublunary things seem to be left to their own governance, as it shall happen: Then if Men will sit down and consider, their own Reason will tell them, that there is a Superintendant Power that manages second Causes, else these would not fail of their proper Effects. For let Men
talk

talk never so *Captiously*, or *Atheistically* rather, it will appear an avowed Truth, That were it not for the interposition of the Divine Providence, Force and Power would always prevail, and necessary Causes would produce the designed Fruits. For if it be demanded, What should hinder? They must assign, that the Reason of it is either from themselves, or from some other more potent Being. If the first, then they are not necessary Causes, and it is to no purpose to speak of their force and energy, when they are not able to effect that which is the proper Reason of their being such. And if it be from without, that they do not attain their end; let those Scepticks (if they can) assign any other Being whatsoever, besides Almighty God, which can over-rule Events contrary to their Causes. The truth is, some Men, because of their vicious lives and practices, are justly afraid of the
Dread

Dread Majesty of Heaven; and therefore endeavour to dispute God out of the world: rather taking up with the fantastical Hypothesis of *Epicurus* (whose Contrivance is as silly as it is blasphemous); or with the grave Notions of an imposing *Leviathan*, (who hath subjected the Supream Deity, and his Attributes, Vice and Vertue, to the overruling Power of the Magistrate, and these sublunary things to a fatal necessity) Rather, I say, beguiling themselves with these trifles, than owning a Providence to govern them, or a God to judg them. But would Men impartially consult their own Reason, that would tell them, without the help of Revelation, That it is absolutely necessary, in order to the solving the Doubts that do and will arise, to grant the Being of a God, and his Providence, and that he does direct the issues and events of things: For, as the *Psalmist* says, *Psal. 58. ult.* ---so that a Man
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shall say, Verily there is a reward for the Righteous ; verily he is a God that judgeth in the Earth. And thus I have done with the first Observation from the words. I proceed to the second,

2. To shew the necessary consequence of acquiescing in these his dealings without murmuring or repining; *Be still, and know that I am God.* And this by a plain connexion follows from the former Position : For if God's Power and Providence order all Events of War and Peace ; then to acquiesce in these dealings is highly reasonable ; for, notwithstanding our petulency, we cannot alter the nature and issue of things, they being disposed by an Almighty Power, which none can resist. *Where the Word of a King is, there is Power, and who can say to him, What dost thou?* And if this be true in respect of temporal Princes, it is much more so with regard to God, *by whom Kings reign, and*
Princes

Princes decree Justice. For on the one hand, let Force and Counsel, Strength and Policy, a good Cause, and a wise-formed Prosecution ; let Numbers, and the Sinews of War be all united together to effect the designed Purpose : yet all these shall be too little, and stand in no stead, when God pleaseth to overthrow the Enterprize. Nay, suppose further, that the subject-matter of the Undertaking be just and good ; and (to speak without a cant) that it be really the Cause of God, the defence of Religion, and Liberty of the Subject, (as was truly the case of the blessed Martyr King *Charles I.*) in that Civil - War and Rebellion, and of this late *Conspiracy*, notwithstanding their false Shews and Pretences to the contrary) I say, supposing all this, yet it is God alone that can give Victory and Success, and to make the Issue and Event prosperous. And again; when wicked *Achitophels*, and traitorous

rous *Absoloms* combine together in Treason and Rebellion ; when their Strength is united, and their Force formidable : when their Plots are laid as low as Hell, and their breaking out as terrible as that of a mighty Torrent ; 'Tis God alone that can frustrate these Designs : His Counsel shall stand, maugre all their Imaginations. *He bringeth to nought the Counsels of the Wicked, and maketh their Devices of none effect. In the same Net which they bid, is their foot taken. The Snare is broken, and* (blessed be God) that we see this Day to give Thanks that *we are delivered.*

Now the result of our reasoning in these matters comes to this, That seeing the Power and Providence of God, orders all the Events of Peace and War, vve should always (be the issue what it will :) As to refer all things to him, so to rest satisfied with what is done ; vvell knowing that he in his Wisdom best understands what is fittest and

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most conducive to our Good and Happiness. And would we patiently submit to God's Will in all concerns of life ; especially in such extraordinary cases, as Tumults and Insurrections, Commotions and Rebel-
 lions ; it would more contribute to the quelling of those, and effecting our Peace, than any other course whatsoever we could take. Let us consider that God governs the world, and that vvhathsoever is done in the Earth, he doth it himself ; That his Will shall take place, be our Contrivances and Devices what they *will* : And then these Meditations cannot chuse but banish all our Fears of the worse part, raise our Hopes, fortify our Trust, and mightily encourage our Undertakings : or at least, let the extreamest and forest happen, it will cause us with all humility and patience to acquiesce in God's Dispensations, and to say, *Not my will, but thy Will be done* : Or to expostulate with
 our

our selves in the words of the Psalmist, *Why art thou cast down, O my Soul, and why art thou disquieted within me? Hope in God, for I shall yet praise him, who is the health of my Countenance, and my God.* Which brings me to the third Observation from the words, *vvhhat reason we have to trust God in the ordering these Events.*

Now tho I have in a great measure prevented my self, by *vvhhat I have already spoken upon the former Heads, viz. from the Power and Providence of God in ordering all Events, not to murmur and repine, vvhen the issue of things have gone contrary to their causes: yet because good and holy Men have made this the matter of their complaint, and has proved the ground of great trouble and disquiet to them, (as I could instance in Job, David, and Jeremiab;)* I shall therefore consider this *Case a little further, and shew vvhat reason vve*

have to trust God in these Eyents, and to rest assured that he vvill be favourable and propitious to us.

I deny not but that vvicked Men have grown great and prosperous in the World, have by their Cunning and Force prevailed to the Overthrow of Righteous Kings and Nations: yet it must be acknowledged also, that this is a rare Case, and seldom happens : And vvhen it does, besides the secret Reasons which Almighty God reserves in his own Counsel, not too narrowly to be pried into by us, because not revealed, this I may positively affirm, that Sin is the moving Cause of such Evils; according to that of the Prophet, *For the Iniquities thereof, the Land shall mourn.* Vertue and Vice, Sin & Repentance are the standing Reasons of Prosperity and Affliction. So the Prophet tells us, *Jer. 18. 7, 8, 9. At what instant I shall speak concerning a Nation, and concerning a Kingdom,*

to pluck up, pull down, and to destroy; if that Nation against whom I have pronounced, turn from their evil, then I will repent of the evil that I thought to do unto them. And at what instant I shall speak concerning a Nation, and a Kingdom, to build and to plant it; if it do evil in my sight, that it obey not my Voice, then I will repent of the good, wherewith I said I would benefit them. So that this is one Reason why we should trust God with these Events, because he has promised that he will deliver us out of Calamities. Which Promises are not to be taken too strictly, as if it were never otherwise, but *not to hold, i. e.* For the most part it will hold true, that God will protect and defend such as do their duty, and depend upon him. We have the highest Reason imaginable to trust God with all our Concerns; because if we do so, that God who is Truth it self, and cannot lye, has promised Protection and Deliverance.

Thus

Thus David in that Thanksgiving - Psalm, after his Deliverance from Saul, and all his Enemies, tells us, 2 Sam. 22. The Lord is a Buckler to all them that put their trust in him; God is my Strength and Power; He teacheth my Hands to war, so that a Bow of Steel is broken by mine Arms. And Ps. 37, 39, 40. The Salvation of the Righteous is of the Lord, he is their Strength in the time of trouble. The Lord shall help them and deliver them: he shall deliver them from the Wicked, and save them, because they put their trust in him. And hence it is that David upon all occasions speaks confidently of his Salvation from all his Enemies, because of God's Promises; The Lord is my Light and Salvation, whom shall I fear? the Lord is the Strength of my Life, of whom shall I be afraid? Though an Host should encamp against me, mine heart shall not fear: though War should rise against me, in this will I be confident. Psal. 27. 1, 2. So that it is very

reasonable to trust God in these cases, because he has promised to save those that do place their confidence in him. It is better to trust in the Lord, than to put confidence in Man: for the Lord is my Strength and Song, and is become my Salvation. So the Psalmist, Psal. 118. 8, 14.

But this will more fully appear, if we consider, 2^{dly}, the matter of fact, that God hath in an extraordinary manner shewn himself for the deliverance of such as have depended upon him for Salvation. There are many Examples to be brought in proof of this matter: But I shall confine my self to two especially, recorded in Sacred Writ. The first is that of *Joshua*, mentioned in the tenth Chapter of that Book, where five Kings combined together against the Kingdom of *Israel*. Their Strength great, their Numbers far exceeding those of *Joshua*; their Invincible force, as could not but animate
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and provoke to a bold and obstinate resistance: Yet for all this, *Joshua* encouraged by God (ver. 8.) saying, *Fear them not, for I have delivered them into thine hand, there shall not a Man of them stand before thee.* This mighty Army was soon discomfited, their Force broken, and a total Overthrow given to the whole Army: God himself appearing signally in their defence by Miracles and Signs from Heaven: For, as the Text tells us, *The Lord cast down great Stones from Heaven upon them unto Azekah; and they died: they were more which died with Hail-stones, than they whom the Children of Israel slew with the Sword.* iv. 11. And further, that it might appear that God fought for them, (contrary to the course of those Celestial Beings) *the Sun and Moon stood still, until the People had avenged themselves upon their Enemies,* v. 12. So true is that of the Prophet, spoken of the temporal deliverance
of

of Judah, Isa. 54. 17. *No Weapon that is formed against thee shall prosper. This is the Heritage of the Servants of the Lord.* The other Instance is that of *Hezekiah*; against whom *Senacherib* unjustly wageth War, and sends *Rabshakeb* with a mighty Army against *Jerusalem*: The King being in a great Strait, applies himself to God by the Prophet *Isaiab*; and by earnest Prayer obtains Assurance and Victory over that mighty Host: for in one night the Angel of the Lord went out and smote in the Camp of the Assyrians an hundred fourscore and five thousand: and when they arose in the morning, behold, they were all dead Corpses. 2 King. 19. 35. This may be sufficient to prove the point in hand, that it is highly reasonable to depend upon God as to the event of these things, because he hath promised he will deliver those that trust in him; and in fact has delivered his People signally out of the hands of their Enemies.

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From whence likewise doth arise, in the fourth place, great Comfort and Encouragement to Good Men, always to trust God in all conditions. *The Lord of Hosts is with us, the God of Jacob is our Refuge.* If we consider Man single by himself, or in conjunction with others, such is the condition of humane Nature, that without the intervening Providence of God, it were better for him not be at all, than to be so miserable as the frailties of corrupt Nature would expose him to. For in such a state Men would be Wolves and Tygers to one another, and instead of being fellow-creatures, (made for mutual help and society) they would soon devour each other, and the weak become a prey to the stronger party. Inasmuch as *Hobbs* his *Statis. Nature*, would justify all Wars, Rebellions, and unjust Invasions upon the Rights of others. But for our comfort, these are only the wild Fancies of one
that

that would serve a turn, and was timely calculated to support an **Oliverian* Usurpation. *The Lord of Hosts is our Refuge*; and happy it is for us that we are under the conduct & guidance of his all-wise Providence. For if he be on our side, it matters not who is against us. It is He that gives Peace, who then can trouble us? *The Lord is on my side, I will not fear what Man can do unto me.* Tho the Winds blow, the Sea rages, and all the Earth be moved with the Tempest thereof; yet if we depend and trust in God, we may rest assured, and comfort our selves in this, that none of these evils shall ever take hold of us, that nothing shall harm us if we be followers of that which is good. All which administers great Comfort under all Pressures and personal Afflictions, under all Straits, Commotions, and Distractions; when enraged Faction, and rebellious Fury threaten all with Ruine and Desolation to

**Vid, Earl of Clarendon's survey of Hobbs's Leviathan, p. 8. where he tells my Lord, that the reason of his writing that Book was (to express it in his own words) the truth is, I have a mind to return into England.*

devour, This (I say) is our Comfort, that God is on our side, and has promised to deliver those, who with a full Affiance trust in him : That it shall be well with those that fear him ; and that all things shall work together for good to such as love him. *The Lord will be a Refuge for the Oppressed, a Refuge in times of Trouble. And they that know his Name, will put their trust in him : for thou, Lord, hast not forsaken them that seek thee. And not only a covering from the Storm, but a Shield and Defender from the face of the Enemy. O Israel, trust in the Lord, he is their Help, and their Shield.*

And thus I have done with what I proposed to speak to from these words ; I shall only in the 5th and last place, draw an Inference or two pertinent to the Occasion, and conclude.

I. Seeing the Power and Providence of God orders all Events of Peace and War;
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Let us acknowledg in all our Deliverances this as the Supream Cause of our Safety. For whatever are the Instruments, 'tis God alone that gives the Success and Victory. *He is the Lord of Hosts, this is his Name,* (as he tells his People *Israel*) because he peculiarly presides over the Armies of the Earth, and orders the Events thereof. Therefore in this, and all other Deliverances, let us own him as the Author; and ascribe the Honour to his Power. *There is no King* (saith the Psalmist) *can be saved by the multitude of an Host, neither is any mighty Man delivered by much Strength.* This was too sadly experienced in the first Rebellion; where that good King and Martyr, King *Charles the first*, outweighed the Numbers, Power, and the then stated Policy of the head-strong Faction: And on the other hand, in this late accursed Design, (according to the best information from Prints) neither
 their

their Numbers, nor their Confederacy, nor their Cunning, nor their Courage (inflamed by an Enthusiastick Zeal) were so far to be despised, as to think that we were able in a moment to blast and overthrow them: for the Case in appearance was quite otherwise; and to God only must we ascribe the Honour of the Day, and give him the just tribute of it. If the Lord himself had not been on our side, may Israel now say; if the Lord himself had not been on our side, when Men rose up against us, they had swallowed us up quick, when they were so wrathfully displeased at us. But Salvation belongeth unto thee, O Lord; the Help that is done upon Earth, be doth it himself. God hath blessed us his Goodness plenteously, God hath let us see our desire upon our Enemies. Not unto us, O Lord, not unto us, but unto thy Name be the Praise, for thy Mercy, and for thy Truth's sake.

12. Which is the second Inference, and the Duty

Duty peculiar to the Day; Let us return our just tribute of Praise and Thanksgiving to our great Sovereign the King of Heaven and Earth for this so *signal* a Mercy; well knowing, that such publick Blessings (as his Majesty most devoutly words it in his Proclamation) are Invitations from Heaven to us to render cheerful Expressions of Thankfulness to the Divine Goodness. It hath pleased God in his Mercy, and Justice too, to use various Methods to save us from our Sins, and the hands of our Enemies. He hath tried us by a series of Mercies, and a train of Judgments; and this on purpose to make us such a People, as he may delight in us to do us good; and to save us even against our wills and obstinacy. But this last Deliverance is of such a nature, as could we see to the bottom of this Rebellious Design, (as I doubt not but those who sit at the Helm, are sufficiently acquainted with it) it would

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at one and the same time strike us with hor-
 rour and amazement for the danger we were
 in; and fill our hearts and mouths with joy
 and gladness for the strangeness of the De-
 liverance. The truth is, God hath wonder-
 fully appeared in the Preservation of this
 King and Nation. He hath delivered Him
 out of six Troubles, and out of seven. So
 that those words of the Apostle in his own
 case, may (without a tort) be in some mea-
 sure applied unto Him; That tho he was
 in Perils of Waters, in Perils by his own
 Countrymen, in Perils in the Sea, and in
 Perils by false Brethren; yet the Almighty
 God still was his God and Refuge; And
 notwithstanding the Counsels of some to de-
 bar him of his Right, (the Consequence of
 which the greatest part then assembled (I
 charitably suppose) did not think of,) yet
 God frustrated them, and settled him peace-
 ably in his Throne.

This

This I mention (God knows my heart) not to exasperate, or satyrically to grate upon any ; but to excite our Praise and Thankfulness to the God of Peace, who out of that Evil hath wrought so great a Good.

Let us with all Sobriety and Reverence render unto God, the Author of our Deliverance and Peace, all Praise and Thanksgiving, saying in the words of the Psalmist, (with which I will conclude) *The Lord liveth, and blessed be my Rock; and let the God of my Salvation be exalted. It is God that avengeth me, and subdueth the People under me. He delivereth me from mine Enemies : yea, thou liftest me up above those that rise up against me : Thou hast delivered me from the violent Man. Therefore will I give Thanks unto thee, O Lord, among the Heathen, and sing Praises unto thy Name : for great Deliverance giveth He unto his King,*

F

and

and sheweth Mercy to his Appointed; to Da-
vid, and to his Seed for evermore.

Now to God the Father, the Son, and
Holy Ghost be ascribed all Honour, Glory
and Praise now and for evermore. Amen.

Let us with all Sobriety and Reverence
render unto God, the Author of our Deliv-
erance and Peace. **Prayer.**
(with which I will conclude) The Lord
God of my Salvation be exalted. It is God
that hath saved me, and subverted all mine ene-
mies. He delivereth me from mine En-
emy. Thou hast not left me in about those that
hate me. Thou hast delivered me
from the violent Man. Therefore will I give
Thee unto thee, O Lord, among the Hea-
venly Hosts. Praise into thy Name: for
great Deliverance givest He unto his King.

